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Christian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, JANUARY 4, 1844.

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WHOLE NUMBER 287.

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All Correspondence from MAINE should be directed to
the Assistant Editor.

S. A. KINGSTON, ESQ., CHIEF, Ma.
whose editorial design is by the initial letter
of his name.

This paper, having an extensive circulation in the coun
try, and being well received, we trust, by all
who have dealings with traders in the interior.

Christian Reflector.

[From our Correspondent.]

Letters from the South-West, No. 5.

Cultivation of Cotton.—A Virginian.—A Di
gression.—A Meeting-house.—Congregation—
Manner of keeping the Sabbath.

MISSISSIPPI, CARROL CO.

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BOSTON, THURSDAY, JANUARY 4.

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THE NEW YEAR.

WELCOME THE NEW YEAR! May it prove a happy one to all our readers. May it prove a successful one to all our enterprises. May it be a year of progress and triumph to the cause of freedom, righteousness and truth—a year “of the right hand of the Most High!” May hundreds of drunks be reclaimed—thousands of slaves be liberated—millions of heathen saluted with the news of salvation—myriads of souls converted to Christ!—This year may the God of heaven preside over our national councils, and in their deliberations, resolute and acts, may His law be honored! This year may the church purify herself from iniquity, and clear her character of reproach—may she raise higher her standard, and increase the brightness of her light—may she be as eminent for her holiness as she is animated by her success! This year may the ministers of Jesus manifest little desire for worldly applause or gain; may they exhibit more and more “the life of God in the soul,” and study to be approved of Him whose image they bear, and in whose service they toil! This year may selfishness diminish, and benevolence abound—the golden rule become popular, and private virtue a praise!

Reader! To wish you a happy new year is but to cherish a natural and simple feeling, which may easily exist in a thousand breasts, and vainly find a more earnest response in your own. That you may experience a year of happiness, something more than wishes is requisite.

1. To be happy, you must have a quiet and approving conscience. The smuttings of the inward monitor—the sensations of remorse—the self-conviction that you are out of the path of duty, that you are acting from unworthy motives, or that your conduct will not bear the inspection of a holy God, and the light of a judgment day—will prevent your being happy. Nothing will sooner or more effectually disturb the quiet of the soul than such a conviction. In every sphere of labor, in every circle of associations, you must preserve a spotless character—you must do that, and only that, which is right. In your business, the strictest integrity must be observed; in your benefactions, the full measure of your duty must be attained; in your domestic and private life, you must be amiable, faithful, sincere; in the world, you must be without reproach, and in the church, a model of Christian fidelity, meekness and purity.—Cultivate conscientiousness—a regard to the law of right and the approbation of Heaven, and govern your passions and conduct accordingly, and these inward stings will cease to annoy you; and you will realize the truth of those precious words of Jesus: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.”

2. To be happy, you must be usefully and constantly employed. Some people complain because they are compelled by the force of circumstances to pass their days in active and unremitting labor. Never was there a more unworthy cause of complaint. Nothing so surely brings on enmity—discontent and wretchedness, as having little or nothing to do. To retire from business when you are capable of conducting it, for the sake of a more quiet and adapted to the end proposed; but the experience of thousands has proved it a mistake. They are among the most miserable beings living on the earth, who rise in the morning, not knowing that they have any thing in the world to do but to eat, and drink, and trifle, and sleep. Jay says, an angel would pray for annihilation rather than submit to such disgracefulness for a single day. The life of the soul is action. Said Dr. Mason, “The old adage, ‘Not too many irons in the fire,’ conveys an abominable lie. The more irons in the fire the better—tongs, poker and all.” What do persons who live in idleness know of the relief or pleasure of recreation? What do they know of the higher pleasure of daily adding new material to the great stock, out of which blessings are drawn, and the world made better and happier?

Reader, in wishing you a happy new year, we wish you may have a great deal to do, and that you may be “not slothful” in doing it.

3. To be happy, you must be contented with your lot. Whatever your situation may be, it is yours to remember that God has placed you in it, and until his Providence permits or directs that it be different, your duty and your happiness alike require that you be contented. A restless spirit is never a happy one. The indulgence of wishes that cannot be gratified is the height of folly. To pine and sigh over evils that cannot be remedied, is no less unworthy sentiment and intelligent beings. Every man's cup is mixed, but a humble reliance on God's providence—the habit of casting our care on Him who careth for us—and, as we pursue the path of duty, of cheerfully encountering evils and thankfully receiving good, will cause the light to penetrate the darkest clouds, and render smooth the roughest way. There is nothing like a contented mind. This is the philosopher's stone, by whose magical power we may change our adversity into prosperity, our poverty into wealth, our sorrow into joy, our pain into pleasure, and our sickness into health.

May our readers begin and pursue this year with a contented mind!

4. To be happy, you must live in peace with your neighbors. “And who is my neighbor?”—The man you envy—the man you slander—the man to whom, in conversation with others, you impugn unworthy motives, or whom you charge with dishonesty. He is your neighbor. Do you love him as yourself? Do you forgive him seventy times seven? Do you take into account the difference between the constitution of his mind and your own—between the character of his education and your own—between the providences that have led him in life, and those that have attended you? How much happiness is destroyed by this want of consideration! How many jealousies and prejudices exist which ought never to have been harbored for a moment! The beauty of the church is marred—the cause of Christ is wounded—the salvation of souls is jeopardized, by the alienations and recriminations of men who will not treat with forbearance and affection those who disagree with them on the doctrines, or duties, or expediencies of Christianity. The harmony of neighborhoods and families is often disturbed by causes yet more insignificant. And in that breast in which envy or hate has a hiding place, peace will not abide—happiness will not dwell.

“Happy the man whose gentle breast, Clear as the summer's evening ray,

Calm as the regions of the best, Enjoy on earth celestial day. No friends their peaceful tent invade; No friendships lost their bosom sing; And foes to none, of none afraid, Where'er they go, sweet peace they bring.”

Other essentials to happiness we have no need to suggest. To particularize is not in our power; and we are persuaded that all who adopt the principles here stated, and carry them fully out, will find this to be, in truth, a happy year. So, cherishing the wish, and having prescribed a course that will effect its realization, we feel that we may properly make our obeisance to our readers, and retire to cogitate on other themes.

A WORD FOR YOUNG MEN.

There is one fact which thousands seem never to have discovered, although the history of our own times has furnished some most striking illustrations of its truth. It is that intellectual and physical labor are incompatible with each other; that a man may be a good farmer, mechanic or merchant, and yet study the sciences, belong to a literary club, acquire a knowledge of authors and books, write essays and make speeches. We have heard of merchants who were not only unwilling to employ any time for their own intellectual improvement, but unwilling that their clerks should be interested in any thing but business—acquire any knowledge but that which would benefit

many there are whose time is chiefly occupied by manual labor or business, who take it for granted that to improve and elevate the mind by reading, thinking and writing, is utterly impracticable, except at a sacrifice of more important attainments. They are perfectly resigned to ignorance, for no other reason than that they have to work for a living. They suppose themselves completely and for ever debared from all the higher privileges enjoyed by those who go to college or enter the learned professions.—What if Franklin had thought so? What if Roger Sherman had inhabited such a notion? What if the whole phalanx of self-taught man—shepherds, ploughmen, shoemakers, blacksmiths, printers, &c., who have put the colleges to shame, and reared monuments to their own memories more imperishable than marble, had cherished such an impression?

That you are a farmer, or a mechanic, is no reason why you should live and die without extensive knowledge, influence and usefulness, than that you should live without houses and families. Neither your business nor your health need suffer in the least by your devotion to one, or two more hours, out of every twenty-four, to study and mental culture. And, young men, you owe it to yourselves—to society—to religion and humanity—systematically to devote such a proportion of your time to such a purpose. The public mind is awake about us; society is advancing; and the sources of knowledge are abundant and available. Within a quarter of a century, all the immense interests of this great people will be under the control and direction of those who are now the young men of the nation. They must be preparing for this responsibility.

True, labor, and decision, and perseverance are requisite. Wishing, and sighing, and imagining, and dreaming of greatness, said William Wirt, will never make you great. But cannot a young man command his own energies? Read Foster on Decision of Character. That book will tell you what it is in your power to accomplish. You will see all the indomitable energy of Hannibal scaling the Alps. It is our duty to make the most of our talents, time and opportunities. What an occasion does the Christian find in the uncertainty of the future, for prayer—earnest, unceasing prayer—to Him who holds in his hand the destinies of empires, at whose bidding storms are raised or hushed—who keeps record for thousands of them that fell, who executed judgment for the oppressed, and—with whom the fervent prayer of the righteous man availed much. Never had the people of God greater occasion to feel their dependence, to test the efficacy of faith and prayer, and to ask, “Lord, what wilt thou have me to do?” than at the present juncture. Let us each be found diligently employed in our Master's service, and prepared for any emergency or responsibility which the changes of fortune may require us to meet. The Lord reigneth, let the earth rejoice!

COMING EVENTS.

To do this, he needs every aid within his reach. The best he can find is a good religious paper.

There is still another view in which the usefulness of religious papers is not fully realized. If the pastor would have his people liberal and prompt in their support of the ministry, let him exert himself to circulate a religious paper. The history of many a church would prove the correctness of our views in this matter. The pastor neglecting his duty of encouraging the circulation of a paper, the first evidence of a covetous spirit at work in the church is manifested in a gradual diminution in this circulation. Then, as another token of decay, comes a gradual decrease of liberality for benevolent purposes—then a want of promptness in paying the salary of the pastor—then a reduction of that salary—then a near hear of this church as destitute of preaching, and at last it is blotted from existence, and its members scattered to the four winds. To make Christians act, you must make them feel. To make them feel upon any subject you must give them knowledge upon it. The good religious paper comes every week fully freighted with just the knowledge you need upon all the moral questions and operations of the day.

It will be noticed that we urge upon pastors

the duty of circulating a good religious paper. There is a choice as well in this as in every other article in the market. There are some religious papers the conscientious pastor will hardly seek to circulate while better can be obtained. We produce a vigorous, spirited paper, which travels with the times and lags not behind the spirit of the age—which seeks to elevate the character of the denominations to which it belongs, and which can be placed within the reach of Christians of other names without a blush—which deals in meat and not in milk—give such a paper to the people, if it can be obtained, and the pastor does his duty. But that man is recreant to his trust, who, actuated by petty prejudice, by interest or pride, personal or local, would seek to circulate an inferior paper when a better can be found which would benefit

BERKEAN.

THE TIME OF MINISTERS.

Since the publication of the article in our last on the use of time by ministers, we have learned that the subject is one of no little interest to the pastors in this vicinity; and we presume their feelings are an index to those of the ministry generally. The constant interruptions with which they meet, disturbing all their arrangements, and often breaking up their best trains of thought when engaged in study, are a frequent theme of remark among themselves, suggesting the inquiry, how can evil be removed? It may interest the reader to know that the essay of Mr. Caldicott was read before the Baptist Ministers' meeting of Boston and vicinity, and its publication was requested by Rev. H. K. Green, of Charlestown. The parting scene was one of deep and touching interest; the most fervent desires of many hearts united, and ascended upward, for the safety and success of the missionaries. The presence of the Lord go with them!

Dr. Blair says: “He who every morning attends the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of light, which darts itself through all his affairs. But where no plan is laid, where the disposal of time is surrendered wholly to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distribution nor review.”

THE INDEPENDENCE OF EMANCIPATION.

It is a singular fact that the experiment of emancipation should have succeeded so completely in the West Indies, and yet should produce so little effect upon the public opinion of the United States. That slavery is an evil, few persons are unreasonable enough to deny, and yet thousands are still unwilling to believe that its abolition would not bring in its train evils of far greater magnitude. There is a seeming reluctance to examine the question candidly and closely; to weigh the abundant and concurrent testimony now supplied from Jamaica, and the other West India islands. Editors of Southern papers do not publish this testimony, do not apprise themselves to weigh it. They “love darkness rather than light,” let their deeds be reproved.” But the spread of information on this subject cannot be checked altogether. The question whether it is safe, politic and economical, immediately to abolish slavery, where it has existed for centuries, and where it has become interwoven with the whole frame work of society—is a question that circumstances will more and more compel men to consider, and for the answer to which they must have the results of the experiment already made. What philanthropist, what American abolitionist, does not bless God that the problem has been worked out? Great Britain has shown the world what “immediate emancipation” is, in the practical result as well as in the theory? The New York Evangelist, in noticing Phillips's work, says: “Abolition could not be done in South Carolina more promptly or unconditionally, than it was in Jamaica. There were, moreover, as many difficulties in the way, as many inducements of interest, fear, passion, pride and policy, to retain the old state of things, as can exist in any American State. But it was done—done at once, without qualification or condition. And what has been the result? Every American has the deepest interest in the practical working of the enterprise. There is not a man among us who ought not to anxious for a satisfactory answer to this question?”

Our readers are doubtless all apprised of the character of Thome & Kimball's work, which has opened the eyes of thousands. The statements of Professor Hovey and of the English Quaker, Joseph John Gurney, have also been extensively published. To what we have already copied from the pages of Mr. Phillips's book, we add the extract following, touching the great question of the results of the experiment. Mr. P. is a man of learning, integrity, shrewd observation and good taste; and he was a resident of Jamaica before the emancipation, during the act, and ever since, until the last year; of course he is qualified to testify on the subject. And what does he say?

“The conduct of the newly emancipated peasantry throughout the island would have delighted Channing, of the most civilized country in the world, and of course the negroes was there anything Bacchianian. Their behaviour was modest, unassuming, and docile in a high degree. There was no crowding, no vulgar familiarity: all were as courteous, civil, and obliging to each other as members of one harmonious family; all were also clean and neat in their persons and attire. There was no dancing, no noisy mirth, no rowing, no gambling, and the like, the rule pastime, among which others, the grave scenes of public rejoicing in England; neither did there seem to be the least desire on the part of the people so to commemorate the event. All expressed their sense of the obligations under which they were laid to a

live by the Father; so that eateth me, even he shall live by me.”

This figurative language alludes to the natural appetite of the bodily food and drink by which it is sustained; & to the new-born soul Christ, and he alone, is his existence and his life. Similar figures are used in other parts of the Bible. Christ in his sermon on the mount, said to his disciples, “Blessed are they who hunger and thirst after righteousness, for they shall be filled.” David said, “My soul thirsteth for God, for the living God.” And again, “My soul shall be satisfied with marrow and fatness when I remember them on my bed and meditate on them in the night watches.” These are the lively representations which inspiration has given us of the faith and love of the believer in Jesus, and has furnished us the ground of examination, whether we are his friends and disciples. Why not strive to reach the holiness which Paul attained? Hear his affirmation with respect to his steadiness to the world and of Christ as the life of his soul: “I am crucified with Christ. Nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.” Here we see the faith of assurance, and the evangelical obedience by which it is attained.

Thus, the period from which the worst consequences have ensued, passed away, in harmony, and safety. Not a single instance of violence or insubordination, of serious disagreement or of interperance, so far as could be ascertained, occurred in any part of the island.

faithful and conscientious discharge of the duties they owed to their masters and to one another, as well as to the civil authorities. Ministers of religion were earnestly invited to preside, or to direct them in all their arrangements. God was universally recognized as the giver of the bounties enjoyed, and from first to last He was regarded as the Great Author of their deliverance from bondage. Their piety and innocence, as well as their innocence and purity, were highly commended. The master, and even by those who were not influenced by the best of motives in mingling with the spectators, as unexceptionable. The masters, who in many cases were present, frankly recognized the new born liberty of their former dependents, and congratulated them on the boon they had received, while both expressed their desires that all past differences might be forgotten. The slaves, on the other hand, were equally frank and sincere, smiling on every countenance, and the demon of discord for a moment disappeared. On some of the properties where these commemorative festivals were held, the people, with a few individual exceptions, went to work on the following day, while many of them presented their first week of free labor as an offering of good will to their masters.

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consequences will do so—that this call will not, unnecessarily, be heeded by any who are followers of “the Lamb of God which taketh away the sins of the world,”—remembering that this glorious end will probably be attained only through the instrumentality of his people.

We trust that all who can attend this Convention will do so—that this call will not, unnecessarily, be heeded by any who are followers of “the Lamb of God which taketh away the sins of the world,”—remembering that this glorious end will probably be attained only through the instrumentality of his people.

THE REFLECTOR FOR MAINE.

We this day commence the publication of the Reflector with a more direct reference to the church in Maine than it has ever had before. Thus doing, we shall neglect no interests which have heretofore engaged our attention. We thus extend our influence;—we hope thus to increase our usefulness. We have no other object at which we aim by this arrangement.

One object to be secured by making each member responsible for the order of the church is, to compel every one to make himself acquainted with its constitution and laws—what are offences against them, and how they are to be treated; to form a correct judgment according to the Bible, so that when the church comes together, every member may be prepared to judge cases that may come before the body, according to truth. This is the training required to fit saints to judge angels and the world.

But where a church chooses a standing committee to do this business—to hear complaints, to judge causes, and decide whether they are such as should be brought before the church, then it transfers the responsibility from the many to a few.

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DESIGNATION OF THE MISSIONARIES. [The following came to hand since the article in another column, announcing the departure of the missionaries, was in type.]

The public designation of Mr. and Mrs. Arnold of this city, and Miss Waldo, of Charlestown, as missionaries to Greece, took place on Friday evening, in the First Baptist Meeting House, in Providence, R. I. The following was the order of the exercises.

Reading of the Scriptures, by Rev. T. C. Jameson. Introductory Prayer, by Rev. J. Dowling. Statement in regard to the missionaries, their future location, &c., by Rev. J. N. Granger, the pastor of the Church, who also presided during the services. The instructions of the Board were delivered by the Foreign Secretary, Rev. S. Peck. Consecrating prayer, by Rev. Dr. Wayland. Address to the missionaries with the Right Hand of Fellowship by Rev. Mr. Anderson, of Salem. A Farewell Address to the Congregation was then made by Rev. Mr. Arnold, and the Concluding Prayer offered by Rev. F. Smith.

The spacious house was filled by a large and attentive audience, all the services were of a highly interesting character, and on no similar occasion, perhaps, has so deep an impression been made.

Our beloved missionaries leave us with the warmest sympathies of their friends, and we doubt not, while they will continue to have their ardent prayers, will also receive their most cordial support.

DONATION VICTIMS.

We are pleased to hear that so many congregations are making their pastors, and pastors' wives, look pleasant and feel contented by making them donation visits. If they do not intend it as an offset to an unpaid salary, or to impose on them increased obligations, it is certainly well. Pastors want their salary payments first, and they want to be free—to feel that whatever is given as a donation, is such indeed, and not a *quid pro quo*, to place them under a sort of obligation which otherwise they would not feel.

The following notice of a visit to the Rev. J. C. Foster, pastor of the Baptist Church in Brattleboro, appears in the Vermont Observer.

In the afternoon some of the older members of the church and congregation to the number of about 25, came with various tokens of regard, and made several calls, which all seemed highly gratified, though mostly departed before evening. In the evening our house was filled to overflowing with a company of visitors, about 200 in number, for whom entertainment was provided by the ladies. All seemed to be well satisfied, and we hope that we did not will not be beneficial. It was a season of happy greetings and friendly intercourse, in which both the social and moral feelings were cultivated, and which in the retrospect can only be contemplated with pleasure.

The donations made to us amounted to about \$600, which added to the amount given by our friends, and the more the more welcome tokens of esteem.

The utility of such visits I need not speak—it must be obvious, and it is to be hoped that all our churches will adopt this plan of cultivating the social relations between pastor and people. On the Wednesday following about 60 of the children of the Sabbath school assembled at their pastor's house in the afternoon, when their happy countenances told of their enjoyment of the occasion. The opportunity was improved for addressing to them some appropriate remarks, by the pastor and superintendent. Long will this scene be remembered by the joyous group of children present."

Editor's Table.

THE TWO HALF DOLLARS, AN OTHER TALES. A gift for children. Boston: Tappan & Denett. 1844.

This is a very neat volume, composed of stories and rhymes found among the papers of Mrs. Adeline E. Gould. It is accompanied with thirteen engravings, from designs drawn in her album by a sister, while she wrote the lines which accompany them, to beguile the tedious hours of declining health. 175 pp. 18mo.

THE TRIAL OF THE POPE OF ROME, THE ANTI-CHRIST, OR MAN OF SIN, DESCRIBED IN THE BIBLE, FOR HIGH TREASON AGAINST THE SON OF GOD. Tried at the Sessions House at truth, before the Right Hon. Justice R. R. Reddick, Lord Chief Justice of His Majesty's Court of Equity; the Hon. Justice REASON of the said Court; the Hon. Justice HISTORY, one of the Justices of His Majesty's Court of Information. Taken in short hand, by A FRIEND TO ST. PETER, Professor of Rhetoric. London: Printed for the Diabolists between the Apostles St. Peter, and His Holiness the Pope of Rome," &c. Second American Edition, with an Appendix. Boston: Tappan & Denett. 1844.

The fashion of this book will be gathered from the long title-page, which we have patiently and faithfully transcribed. We need only add that the testimony of the witness is a large and valuable collection of authentic facts from the records of the past concerning Papacy, and that the jury brings in a verdict of "guilty." The appendix embraces some very interesting facts recently developed. On the whole, it is a volume fraught with valuable instruction, presented in a novel and agreeable manner. 176 pp. 18mo.

PROFIT AND HONOR, OR ILLUSTRATIONS OF HUMAN LIFE. By Mrs. Cooley. New York: M. W. Dodd. Boston: Tappan & Denett. 1844.

This book we exceedingly like, and intend to draw somewhat upon it for our columns. We only wish that the paper and printing were better; the binding will do very well, but the contents quite surpass this. We suppose the design was to make the book so cheap, that all persons, who employ domestics, would purchase and give them a copy. It will prove an acceptable, as well as a valuable present. Those for whom it is written are addressed with respect and affection. The articles are all short, and they possess variety and interest. The reputation of the author recommends the book to notice. But we perceive that it is recommended still farther, in the fact that the Rev. John O. Choules is the editor of the American edition. He says in introducing it, "I have read the 'ILLUSTRATIONS OF HUMAN LIFE,' with a firm conviction, that it is the best work I have ever seen in so small a compass for its designed purpose; it suggests all that a sense of duty would lead the head of a well regulated household to advise."—262 pp. 18mo.

The HARPERS have published the *ÆNEID* of VIRGIL, with English notes, by Charles Ashton, LL. D., of Columbia College. It is an elegant work, and is intended to contain all that is valuable in the commentaries of the latest and best German editions. We only add, that we wish such an edition of Virgil had appeared before we fitted for College. It would have made a pleasant study for more pleasant. For sale by Tappan & Denett.

THE COMPLETE WORKS OF HANNAH MORE, published in Numbers, will soon be concluded. Seven, out of the eight parts, have already been received by Saxon, Peirce and Co. 133 Washington St. Gibbons History of Rome is also in a course of publication.

NEW WORK ON AMERICA.—A large octavo volume, of nearly 800 pages, by the Rev. Dr. Baird, has been published in England, entitled, "RELIGION IN THE UNITED STATES OR AMERICA." We understand that the Harpers are about publishing it, in this country.

THE PEARL STREET HOUSE in this city, a large and well conducted Hotel, is advertised as a Temperance House—one where the principle of total abstinence from all intoxicating liquors is practically carried out. It will be a choice and quiet home for visitors or members of the Legislature.

over such a volume, even though its contents possess less than ordinary interest. 259 pp. 18mo.

LYRA APOLSTOLICA. First American, from the Fifth London edition. New York: D. Appleton & Co. Boston: Tappan & Denett. 1844.

The compositions of this volume originally appeared in the British Magazine. They are reprinted in this form, "in the humble hope that they may be instrumental in recalling or recommending to the reader important Christian truths which at this day are in a way to be forgotten."

HANNAH HAWKINS, THE REFORMED DRUNKARD'S DAUGHTER. New York: M. W. Dodd.

This is the touching story of John Hawkins, with additional particulars, prepared by JOHN MARSH, President of the American Temperance Union. It would be superbuous to say, that the Right Hand of Fellowship by Rev. Mr. Anderson, of Salem. A Farewell Address to the Congregation was then made by Rev. Mr. Arnold, and the Concluding Prayer offered by Rev. F. Smith.

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10.

LEGION OF LIBERTY, AND FORCE OF TRUTH. 2d edition. American Anti-Slavery Society.

A docedimino volume with this title has been issued at a cheap rate, containing extracts, generally quite brief, from the writings and speeches of nearly five hundred different persons, including the most eminent statesmen, jurists, legislators, divines, poets, editors, literary men, moralists, philanthropists, and patriots, expressing disapprobation, more or less strong, of slavery and the slave trade. It forms a noble body of testimony in behalf of human rights. Would the—

all read the testimony. One half of it would save every mouth, that dares make the least apology for a system, against which the literature, as well as the religion and morality of the world, is at war.

HARPER'S ILLUMINATED AND NEW PICTORIAL BIBLE.

The first number of this magnificent work has appeared. It has been in a course of active preparation during the last two years, and is expected to be completed in 50 numbers; the price is 25 cents each number. The size is quarter; the paper is like the best of letter paper, and the printing equals, if it does not surpass, anything that has been done in America. The work is embellished with sixteen hundred engravings, exclusive of an initial letter, and more than fourteen hundred of these are from original designs, by J. G. Chapman, and Rev. E. D. Moore, late of Barre. The work is overflowing with a company of visitors, about 200 in number, for whom entertainment was provided by the ladies. All seem to be well satisfied, and we hope that we did not will not be beneficial. It was a season of happy greetings and friendly intercourse, in which both the social and moral feelings were cultivated, and which in the retrospect can only be contemplated with pleasure.

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Miscellanea.

A WORD FOR OURSELVES.

It is with pleasure that we commence the year with improved bourgeois and long primer type, by which we are able to furnish a more beautiful and attractive sheet. Our readers have in this, a renewed pledge of our determination to serve them well.—To gratify and benefit a large class of our readers, we shall commence with the next number, the publication of the *prices current* of the Brighton and Boston markets. It is the design of the editor, likewise, to insert some choice selections on the subject of agriculture, on the last page of the paper, that we may contribute particularly to the entertainment of the farmer, on whose industry and skill, we are all, under God, dependent.

We have aimed, heretofore, to make the outside of our paper as interesting and useful as possible, and we shall not decline in this effort. On the first page of this number will be found an article of rare value, on the customs of trade. The "Famil Recollections," on the last page, will be read with the deepest interest. The ledged portions of the outside are original.

For the department of "The Family Circle," we solicit original contributions. Articles for children, as well as for parents, might be supplied by many of our readers, which would be most acceptable.—Obituaries should be brief and comprehensive. The more comprehensive they are—the greater the interest with which they will be read, by both friends and strangers.

—

Mr. Willis addresses to his patrons a valedictory, and leaves the paper, the proprietorship of which he has retained for twenty-eight years.

He acknowledges the indebtedness of the paper for whatever reputation it has acquired, to its able correspondents, particularly one, who he adds, is to be hereafter one of its associate editors.

We suppose reference is made to the Rev. Dr. Storrs, of Braintree. Mr. Willis also

passes a deserved compliment on his excellent coadjutor during the last year, Mr. Ferdinand Andrews.

It is gratifying to know that this veteran in the service of the reading community,

Mr. W., does not entirely leave the precincts of No. 11 Cornhill, as we learn that he is still

employed by Rev. Dr. Hitchcock.

To CORRESPONDENTS.—The communications of "J. H. H.," "W. T.," and "E. T." are acknowledged, and we receive early attention. We hardly comprehend the purport or point of Br. W.'s anecdote, but we are greatly pleased by his wit and promptitude. The increased number of subscribers to our paper, is now exceeding \$10,000, and the names of twelve new subscribers, all received in January 1845, is gratifyingly acknowledged. Several other letters of a similar character have been received, for which the persons interested have our thanks. The invalids among them, we trust, will find his remarks of great interest.

To the Editor of the "American Anti-Slavery

Advertiser,"—We have

been requested to copy the following paragraph from the *Boston Post Office*.

The Boston Post Office in this city has been removed to the Mer-

chant Street.

—

Yester evening, *Missionary Instruction and Hawaiian Industry combined.*—It is now four

years since Mrs. Lowell Smith, at the suggestion

of Mr. Milo Calkin, instructed a native woman to make the first sugar bark.

Since that time, 100,000 lbs. have been made

and sold for \$6,500 (or 10 cents per lb.)

and we are gratified to learn that the labor

is now much less, and consequently

much more in the same time. The conveniences

to the public, too, are far greater than

they have heretofore been.

In the first place, there are three entrances;

one main, a second from Franklin

Street, and a third from Congress Street.

Between the first and second, there is a

staircase leading up to the entrance.

On either side of the entrance is a

porter's lodge, and a porter is always

on duty to receive packages.

There is a large room on the right, which

is used for the reception of packages.

There is a large room on the left, which

is used for the reception of packages.

There is a large room in the center, which

is used for the reception of packages.

There is a large room on the right, which

is used for the reception of packages.

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is used for the reception of packages.

There is a large room in the center, which

is used for the reception of packages.

There is a large room on the right, which

is used for the reception of packages.

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Poetry.

Not on the Battle-field.

BY JOHN PIERPONT.

To fall on the battle-field fighting for my dear country—that would not be hard."

THE NEIGHBORS.

No no, no—let me lie
Not on a field of battle, when I die!
Let not the iron tread
Of the mad war-horse crush my helmed head:
Nor let the resounding knife,
That I have drawn against a brother's life,
Be in my hand when death
Thunders along, and tramples me beneath
His heavy squadron's heels,
Or gory follows his cannon's wheels.

From such a dying bed,
Though'er it floats the stripes of white and red,
And the bald eagle brings
The clustered stars upon his wide-spread wings,
To sparkle in my sight,
O, never let my spirit take her flight!

I know that beauty's eye
Is all the brighter where gay pennants fly,
And brazen helmets dance,
And sunning flashes on the lifted lance:

I know that hearts have sung,
And people shouted till the welkin rung,
In honor of the brave
Who on the battle-field have found a grave;

I know that o'er their bones
Have grateful hands piled monumental stones.

Some of these piles I've seen—
The one at Lexington, upon the green
Where the first blood was shed
That to my country's independence led;

And others, on our shore,
The "Battle Monument" at Baltimore,
And that on Bunker's Hill.

Ay, and abroad, a few more famous still:
They "tomb," Thimostoles,

That looks out yet upon the Grecian seas,
And which the waters kiss.

That issue from the gulf of Salamis.
And thine, too, have I seen,

They mound of earth, Patroclus, robed in green,
That like a natural knoll,

Sheep climb and nibble over, as they stroll,
Watched by some turbaned boy,

Upon the margin of the plain of Troy.

Such honors grace the bed,
I know, wherein the warrior lays his head,

And bears, as life ebbs out,

The conquered dying, and the conqueror's shout;

But, as his eyes grow dim,

His privileges were few; prayer meetings were unknown;

the sum total or about the

sun total of his library was the Family Bible, one copy of Watt's Psalms and Hymns, Dodridge's Rise and Progress, Pike's Cases of Conscience, second vol. of Fox's Book of Martyrs, and last but not least the Assembly's Catechism. But, though his means of grace were thus limited, yet, meditating day and night in God's law, his roots struck deep; and he was like a tree planted by the rivers of water, whose leaf is always green and whose fruit is always abundant. Whoever he rode on horseback, would if he kept himself concealed, be always sure to see him engaged in prayer. Whoever should work with him in seed time or harvest, would find his thoughts as actively employed above, as his hands were below. His employments were all holy, and the implements of husbandry he used were all consecrated to Christ. Whoever of the Lord's people met him by day or night, at home or abroad, alone or in company, would always find him ready to sit right down with them in heavenly places in order to comprehend what is the length and breadth, depth and height of the love of Christ.

"Being the youngest of the family, you can have but an indistinct recollection of the small house on the side of the hill, containing two small rooms and a garret floored with loose and rough boards, where twelve of us were born; and of the small clump of apple trees before the door when your elder brothers and sisters played in the days of their thoughtless childhood. There, with no lock or bolt to any door, and no key to any trunk or drawer or cupboard,—there, where as I am told nothing now remains but old cellar hole, which may even itself long before this have been filled up,—there our godly father prayed for us 'with all prayer and supplication in the spirit'; there on every Sabbath evening he asked us those solemn, important and all comprehensive questions from that blessed Catechism of the Assembly of Divines; and there with eyes and heart raised to heaven used to sing to the tune of Old Rochester,—

"God, my Supporter and my Hope,
My help forever near;
Thine arm o' mercy held me up,
When sinking in despair."

And there, too, our mother of precious memory,—though, as she died when you were but six months old, you remember her not,—there she lived a life of poverty, patience, meekness and faith. There she used to sit and card her wool by the light of a pine knot, and sing to us those sweet words,

"Hovering among the leaves there stands
The sweet celestial Dove;
And Jesus on the branches hangs
The banner of his love."

And there, too, almost 34 years ago, we assembled early one morning in her little bedroom to see her die. Her peace was like a river, she was full of triumph, and was able to address to us words of heavenly consolation, till she had actually crossed over into the shallow water within one minute of the banks of Jordan—*heaven and all its glories full in view*. Precious woman! though no man knew the place of the sepulchre, and the children have not been able to find the spot in order to erect a humble inscription to thy memory; yet thy Saviour who loved thee with an everlasting love, and in whom even thy darkest hours thou didst have such sweet confidence, will watch over thy dust, and thou shalt be recognized at the resurrection of the just. "We're thy children but pious," thou didst often say in thy last long sickness, "how cheerfully could I leave them and go away!" But what thine eyes were not permitted to see, have not the angels long since told thee, viz. that the eight children thou didst leave behind, with all or but one of their partners, were partakers of that blessed gospel, which was all thy salvation; and all thy desire, and that three of thy sons were engaged in proclaiming it to others? Yes, God hath heard thy prayers, and hath remembered his holy covenant, as we are all witnesses this day.

"I must say something more of the character of our venerable father. The little farm he once possessed, if it were not all ploughed over, was, I am confident, almost every foot of it plowed over. And some dried apples from it, which a subsequent owner sent me a few years since,

The Family Circle.

Famil Recollections.

How charming is filial reverence and love! For parents to yearn over their children is natural and becoming, but for children, even after long years of absence and change on the sea of life, to cherish the deepest sympathies and profoundest veneration towards those who took the care of them in infancy and childhood—there is something in the sight that makes one love life better, that casts oil on its troubled waters, and infuses sweetness into its cups of bitterness. And where does this affection develop itself as among those who have been educated under the influence of the religion of Jesus? Heathen children lose apparently all affection for their parents when they become aged, nor do they mourn their departure when they die. It is only Christianity that plants the seeds and nourishes the flowers of filial affection; and those families which are most thoroughly imbued with the spirit of religious associations and principles, are those in which this love is most deeply rooted and most abiding. An admirable illustration of this has lately been furnished by a letter written from a missionary at Constantinople, (Rev. Mr. Wood) in answer to one informing him of the death of his father. It was given to the Ohio Observer for publication, and it is affirmed by those who knew the father that the son's beautiful eulogy upon his character is not overdrawn. So good a father was surely worthy the love of his children. His age was 86. Says the letter:

"He was full of days; but still more full of faith and of the Holy Ghost. How long he had 'borne the image of the earthly' when he was renewed in the spirit of his mind, I know not; but I know he has long borne 'the image of the heavenly.' Nor have I any idea when it was, or by what means it was, that his religion assumed so decidedly a patriarchal character; but as long ago as I can remember, he always appeared to maintain constant intercourse with heaven. * * * * My boast is not, that I deduce my birth From lions enthroned and rulers of the earth; But higher far my proud pretensions rise, The son of parents passed into the skies."

For the Christian Reflector.

Original Hymn.

BY MRS. E. J. P.

Sung at the funeral of Dea. Charles Holmes, of Sharon, Mass.

Christian brother, farewell, farewell!

Life's fierce conflicts now are o'er;

With Immanuel thou wilt dwell;

Sith shall ne'er oppress thee more.

Dearest brother, far bid from sight,

Rests thy body in the tomb;

But thy spirit's bathed in light,

Where no sorrows cast a gloom.

Deputed spirit, thy work is done,

Thy sins are all forgiven;

The blood of Christ, God's dying Son,

Made clean thy soul for heaven.

Brother, adieu! a long adieu!

Now Jordan's stream is passed;

We could not call thee back to view,

We'll meet in heaven at last.

London Patriot.

Nov. 30.

Effects of the Gospel in a Heathen Family.

When Mr. J. Goodey was in India he well knew Bolaram, a converted Hindoo. Bolaram was a favorite of the church in Calcutta. He attended a prayer-meeting on the 20th of October, as he was accustomed to do, and whenever he was called upon to pray in public, a portion of his supplication was, "Lord, keep me with thy work until death." At this opportunity he was asked to engage in prayer, and after occupying a short time in earnestly soliciting the blessings of his heavenly Father, he uttered his particular request, "Lord, keep me with thy work until death," he suddenly stopped, and without one word more, breathed his last, and with that expression on his lips expired on his knees.—London Patriot.

FATAL FRIGHT.—A little girl was frightened to death, at Shadwell, last week. The child, Matilda Tuck, three years old, was staying on a visit with a Mrs. Farmfield; and on Wednesday evening Mrs. Farmfield and her brother were taking the child down the Folly, when Margaret Peat, a girl eight years of age, ran out of a house in a white dress and black mask. The little child did not say a word, but clung to the man. When they got home, she trembled very much, and said on repeating as she did twice, when she slept in Mrs. Farmfield's arms at night— "Oh! the black woman! Don't let her come to me." On Thursday morning she became insensible, and moaned frequently. She never recovered her senses, but died on Friday morning. A medical man said that apoplexy was the immediate cause of death. Margaret Peat was admonished by the coroner would do such a thing again.—London Patriot.

Nov. 30.

Important to all the Ladies.

FOR THE HOLIDAYS. Elaborate Books of NEEDLEWORK. Elegantly bound in muslin, gilt edges and covers. Price \$1.00. Each book contains 100 designs, and simple instructions for the execution of an infant's cap.

No. 1. BABY LINEN.—An elegant plain and simple design for the preparation of an infant's cap.

No. 2. PLAIN NEEDLEWORK.—Containing instructions in the preparation of baby linens—instructions in the preparation of various kinds of embroidery—such as lace, and various articles of apparel.

No. 3. FANCY NEEDLEWORK.—Containing instructions for preparation of frames—Materials for working—Explanations of fancy needlework to useful purposes.

No. 4. EMBROIDERY ON MUSLIN AND TAFFETA.—Containing instructions in lace-making—Lace-work—Drawing—Instructions in Lacemaking—Embroidery in gold thread—

No. 5. KNITTING NETTING AND CROCHET.—Containing complete instructions and patterns for all the various kinds of lace—Netting, Filet, Crochet work, &c.

No. 6. MILLINERY AND CLOTHING—Lace—Silk Cloaks—Capes—Carriage Cloaks—Gardes Chiffon—Silk Cloaks—Silk Caps—Silk Bonnets.

No. 7. SAXTON, PERCE, & CO., 133 Washington St., Publishing Agents in Boston. Dec. 6.

Self-Examination.

OR PLAIN QUESTIONS FOR PROFESSORS OF RELIGION. By a Pastor. "Examines yourselves."

Just published by GOULD, KENDALL & LINCOLN, No. 22 Washington St.

Dec. 21.

A New Year's Gift.

PARENTS and SABBATH SCHOOL TEACHERS, could not make a more suitable present to children than the SABBATH SCHOOL TREASURY, published monthly by the New England S. S. Union, Boston. Each number will be embellished with beautiful engravings. Dec. 20.

H. S. WASHBURN, Agent.

Partner Wanted.

T. GILBERT & CO., 406 Washington Street, Boston.

Advertisement.

New and beautiful Books for Holiday Presents.

For sale at the Depository of the New England S. S. Union, 29 Cornhill.

The YOUNG PATRIOT, with three beautiful engravings not weary in well doing, with seven engravings.

THE PROMISE AND BLESSOMS IN THE DESERT.

THE HOLIDAY GEM FOR BOYS, embellished with a frontispiece of fine steel engraving, and five engravings.

THE HOLIDAY GEM FOR GIRLS, beautifully embellished with a fine steel frontispiece, and five engravings.

THE LITTLE BOY'S FORGET-ME-NOT, with eight appropriate and striking illustrations.

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